

# AMARNA

## AND THE BIBLICAL

# EXODUS



G O D S   I N   R U I N S



**Over 35 astounding points of evidence linking  
the 'Amarna Period' with the Biblical Exodus**



**ABRIDGED  
VERSION**

**DIRK SCHROEDER**



**Did the Exodus really happen?**

**Did Pharoah die in the Red Sea, as the Bible says??**

**Were the Hebrews really given most of Egypt's gold?**

**Did the Egyptian army actually perish all together?**

**Has Pharoah's dead firstborn ever been found?**

**... the documentary and archaeological evidence discussed in this book gives a resounding YES to all these questions as well as revealing WHY it happened and adding incontrovertible external proof of Scripture, with dozens of additional points of proof also.**

**The Exodus is the only credible explanation for the Amarna period that followed.**

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(The full versions have 2 extra chapters comprising a book total of 189 pages, and more photographs, supporting artefacts, and many more Amarna Letters)

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## Introduction

Only a monumental catastrophic event such as the Biblical Exodus, with the 10 Plagues that preceded it—treated as a historical event by Josephus, Manetho, Syncellus, Lysimachus, Chaeremon, Herodotus, the Hebrew Scriptures and the early Christian writings—could have discredited the many Egyptian gods so suddenly and convincingly, and laid the basis for their replacement with just one seemingly powerful god, as Akhenaten\* did, creating his reputation as a ‘pacifist’, ‘heretic’ and even an ‘atheist’! —more about that later!

That event is surely the only credible explanation for the desperate and momentous situations that the Canaanite ‘Amarna’ Letter’ writers reveal in their passionate pleas for military support and continued life, as well as gold supplies, in at least 170 of those amazing discovered letters.

The Hebrew *Bible*\* says that Egypt’s world-beating army was totally wiped out by drowning in the Red Sea; that the great Pharoah himself also drowned there; that the escaping enslaved Hebrews (Israelites\*) actually ‘stripped the Egyptians’ of their gold and silver when the Egyptian people voluntarily showered them with massive amounts of it. Also that the firstborn son of the Pharoah (we use this expression interchangeably\* with ‘king’) was killed in the 10th plague, resulting in a sibling taking over the throne thereafter (names are not given in the *Bible*).

The startling facts, context and harrowing subjective perspectives revealed in the Amarna Letters can surely only be explained by the sequence of events outlined in considerable detail in the book of Exodus in Hebrew Scripture (we use this expression interchangeably\* with ‘*Bible*’, ‘*Torah*’ and ‘*Hebrew Bible*’).

Many more facts are discussed here in a new light in this fascinating and very important study.



*\*see the Appendix for a list of interchangeable spellings, titles and words used throughout the book*

*Footnotes and References are listed at back of the book, along with picture attributions.*



*Akhenaten suddenly changed the accepted iconography of Aten into an unambiguous demonstration of a single powerful god.*



*Typical iconography from Akhenaten's time, showing both his new style of portraying 'the Aten', a powerful single god without a human-like 'image' but with effective rays featuring human hands at their ends, with the uraeus (rampant snake) as the usual Egyptian symbol of sovereignty, with (inset) the previously used Aten iconography of a falcon-headed man (substituted at the start of Akhenaten's reign). —but why?*



***Amazingly, the body of the young firstborn son of Pharaoh has been found and identified! —the culmination of the 10 plagues.***

*The well-preserved mummy proven to be of Crown Prince Djehutmose 'B', the firstborn son of Amenhotep III, and who evidently died from unknown causes at around age 11. This mummy has been found in the same tomb as Amenhotep III and Queen Tiye, and with other linking evidence described in Chapter 4 of this book.*





Hundreds of cuneiform 'Amarna Letters' testify to the lack of an Egyptian army (in fact Akhenaten is famously now popularly dubbed a 'pacifist'), and also the letters speak much about a major lack of gold, in addition to reference to the tragic loss of the previous Pharaoh, evidently Amenhotep III.

This matches the amazing account found in the Hebrew Bible (and Torah) chapter of 'Exodus'; see Chapter 3 of this book.

***Most of the hundreds of ancient Amarna Letters speak of the missing Egyptian army, as well as the almost total lack of gold***

***... just as the Bible describes the Exodus!***

***—read the translations in this book!***

***Akhenaten suddenly changed his own name from a reference to the god Amun to the public recognition of 'the Aten'; also demanding that other people changed their names***



Amen-Hotep IV changed his name to Akhen-Aten in recognition of the discrediting of the thousands of Egyptian gods (including Amun), whose images he systematically destroyed along with their temples and support systems. Also highly significant is the fact that he was the second-born son of Amenhotep III; his elder brother Crown Prince Djhotmose died young of unknown cause.





*Amenhotep III coffin and shroud, showing the relatively humble and rough treatment he received after his death.*

*His tomb and also many statues of him appear to have been treated with very significant contempt after his death; many statues of him were later re-modelled to represent Rameses II.*

*Was Amenhotep III the Pharaoh that lost his entire army?*

***Amenhotep III,  
very likely the  
Pharaoh of the Exodus;  
his body is mutilated and  
embalmed in a strangely  
unique manner.***

## Why this book?

Have you ever had a “Eureka! Eureka!” moment?

Mine came when I realised more deeply the content of most of the *Amarna Letters*; the highly distinctive situation they described, relating to missing Egyptian gold, a consistently missing Egyptian army, a tragic Pharaoh death, and a second-born Egyptian king taking the place of a suddenly missing first-born! That sounds uniquely like Exodus chapter 12 to me, from the Hebrew Bible (including its *Torah*, the first five books).

Unlike Archimedes, I have not run shouting excitedly through the streets with that famous double exclamation, but have decided to put together the above points, and many others found in continued research into sources relating to the Exodus, Amarna, and ‘the Aten’. The *Egypt Exploration Society* director Chris Naunton said recently that there are not many truly exciting moments of discovery these days, but indeed what a thrill it is when one is made!

There have been many very popular books propounding theories about Akhenaten (or Amen-Hotep IV as he was named initially, as king, in deference to the god Amun [Amen]) but they all miss the really major evidence relating to the historical Exodus and its preceding ‘10 plagues’. This book is not intended or claimed to be an exegesis of Scripture, but a proposed explanation that widely and convincingly fit both Scripture and what is known or generally accepted currently about the Amarna period, other than the traditionally accepted date for the Exodus (but which is increasingly disputed by many scholars).

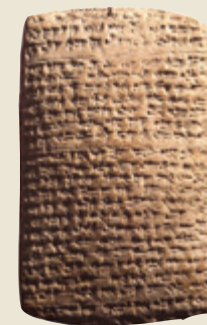
I wouldn’t be the first ‘outsider’ to objectively see what looks plain from a different vantage point.

It is clear that something very, very powerful must have made Akhenaten change his nation’s worship to just one god. Most writers have glossed over this motivation, in my opinion, with inadequate reasoning on the conflicting power of priests, switching the income stream, etc.

For the first time, this is a book that *fully* supports the Hebrew Bible (along with matching detail in the *Qur’an*) and gathers the current learning into a work that proves, beyond reasonable doubt, by a fresh assessment of several hundred items of circumstantial, written and tomb-based items of evidence that the Exodus and the ‘10 plagues’ actually happened, as the Hebrew Bible describes, and as mirrored in the *Qur’an* and *Josephus*.

Yves Bonnefoy, in his great work *Mythologies*, Vol.1 p184, says:

*“[The Bible] constitutes a mine of information about all aspects of the West Semitic religions, including those foreign to the religion of Israel. This mine has still been exploited only sporadically and somewhat tendentiously, that is to say solely or almost solely from a biased point of view and within the context of an implacable struggle between the religion of revelation, namely that of Israel, and the ‘barbarian’ practices of the other Western Semites, called ‘Canaanites’.”*



*A typical Amarna Letter of which 382 have been found, to date.*



Why ignore such a unique and valuable ‘mine’? ‘Bias’ can pertain not only to different religious views but also to great unfounded scepticism and also ignorance, deliberate or otherwise.

*Encyclopaedia Britannica* says, “*behind legends is a solid core of fact*” - and all scholars would likely agree with that.

In all the books ever published about Amarna, we’ve had the historical, archaeological or artistic findings expounded quite extensively— but what about the religious aspect? This has been something of a black hole. Like it or not, the best source for early explanations regarding these aspects is the Hebrew *Bible*, probably compiled initially in the 2nd millennium BCE from other ancient sources then available; these are used in sections starting variously at Genesis 1:1, 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 36:1 and 37:2 – also 2 Kings 1:18 and other similar references to earlier primitive writings or ‘books’. Moses was highly fluent in both Egyptian and Hebrew languages, and maybe others, being trained as a prince in Egypt and being a natural Israelite of the scholarly and priestly tribe of Levi.

Maybe like me, you find it hard to accept the thin reasonings often presented in articles and books regarding Akhenaten’s ‘revolution’, excellent though the actual research usually is at a secular level. It surely had to be something exceedingly powerful, and very convincing at the time, to the priests and the people alike, though somewhat temporary (lasting only 16 years at most) and causing no recorded public spiritual rebellion. Let’s see what that motivation was, with preserved or discovered evidence from the most authentic writings made at or near the time by a prominent highly literate princely Egyptian Hebrew, as well as many other regional leaders of the time, in inscriptions and the Amarna letters, as well as the sacred books.

### ***Weak objections answered***

Commonly-accepted Egyptian chronology (but which is now seriously being questioned), argues against the proposition in this book. However, the circumstantial evidence very strongly indicates that Amenhotep III was the ‘Exodus Pharaoh’ and that his second-born son Akhenaten was the subsequent king who created the ‘Amarna period’ as a result. Many archaeologists and related professionals from many disciplines are now building convincing evidence of this link.

Also, the ‘co-regency’ theory relating to Amenhotep III and IV seems at first to make the Amarna and Exodus link impossible. However, the only seemingly credible ‘evidence’ for a co-regency relates to the ‘Huy’ tomb at Luxor, and the official report<sup>2</sup> on it lacks any proof for the dating of the inscriptions. All it proves is that ‘Huy’ worked during the reigns of both kings. Other refutation is also discussed in Chapter 4 of the book.

## **AMARNA MYSTERIES NOW SOLVED:**

1. ***Did the Exodus really happen?***
2. ***Who was the Exodus Pharaoh?***
3. ***Why was no army sent to support the Canaan vassals?***
4. ***Why was virtually no gold sent to Canaan?***
5. ***Why was Akhenaten a second-born Pharaoh?***
6. ***How did Amenhotep III die?***
7. ***How were thousands of gods discredited, at a stroke?***
8. ***Why was ‘the Aten’ depicted as rays of the sun, with no name?***
9. ***Where is the body of Pharaoh’s dead firstborn son?***
10. ***Who influenced Akhenaten in his monotheism?***
11. ***Why did Akhenaten’s Amarna ‘plan’ not succeed?***
12. ***Why no dialogue between Amenhotep III & Akhenaten?***



*Pharaoh Akhenaten, who made huge changes to the culture and religion of Egypt in the 18th Dynasty.*

### ***Match the Bible account with actual history...***

- |  |   |
|--|---|
| 1. Total loss of Egypt's army                  | 12 points of evidence*                  |
| 2. Loss of most Egypt gold                     | 14 points, incl 12 Letters <sup>2</sup> |
| 3. Tragic death of older Pharaoh               | 13 points of evidence                   |
| 4. Sudden mysterious death of firstborn        | 3 points of evidence                    |
| 5. Sudden leaving of all Hebrews               | 1 point of evidence                     |
| 6. Public discrediting of old Egypt gods       | 2 points of evidence                    |
| 7. Shamed memory of older Pharaoh              | 3 points of evidence                    |
| 8. Recognition of a sole uniquely powerful god | 13 points of evidence                   |
| 9. New Pharaoh would be second-born            | 1 point of evidence                     |
| 10. New Pharaoh's mother likely in charge      | 2 points of evidence                    |

*\*including almost all of the 382 Amarna Letters.*



## Contents (Abridged Version) : and an overview

### Chapter 1: FACTS THAT LINK THE AMARNA PERIOD WITH THE EXODUS

An executive summary of the evidence and the relevance of it, in Akhenaten's discovering the real power difference between what he called the 'Aten' and the other gods. Ay called Akhenaten "The Prince of Truth". The new god had made his existence most evident, open to everyone, not secret nor ineffective, nor dark. 'the Aten' was the Sun at its highest point; featuring the effective rays as well as the enigmatic disk. The *Hymn to 'the Aten'* indicates his view. 'Truth' (*Maat*), was evidently highly important to Akhenaten. Unfounded scepticism of Scripture is discussed.

### Chapter 2: THE AMARNA LETTERS; MISSING GOLD, MISSING ARMY

The Amarna Letters are hundreds of contemporary artefacts from many writers, on a common theme of (a) Egypt's missing army, (b) Egypt's missing gold, and (c) the tragic death of the previous king Amenhotep III; just as the Hebrew *Bible* describes regarding the Exodus period. Akhenaten was not a pacifist; he just had no army!

### Chapter 3: THE EXODUS; THE HEBREW ACCOUNT OF POWERFUL RESCUE

The Hebrew *Bible* describes relevant events of the time.

### Chapter 4: THE SHAMED EXODUS PHAROAH; AMENHOTEP III

Looking at how he was viewed after the Red Sea debacle, and his highly unusual mummy and burial. How was this 'greatest ever' Pharaoh viewed, and treated in burial and immediate posterity?

### Chapter 5: A NEW WORLD AT 'AMARNA'

Details of the 'new' monotheism at Akhet-Aten<sup>2</sup> (Amarna), and life there. Who inspired the new young king? What was his relationship with the priests at Waset<sup>3</sup>? Did everyone change their religion? When did monotheism really start?

### Chapter 6: OTHER INSCRIPTIONS AND CHRONOLOGY

Other stelae, inscriptions, writings and finds that relate to the new religion, and some that do not; chronology also, and a brief refutation of some sceptics.

### Appendix:

CONCISE EVIDENCE FOR HISTORICITY OF EXODUS (pp 16 & 99)

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'Stroll in the garden' at the new city of Amarna



## Chapter 1

### FACTS THAT LINK THE AMARNA PERIOD WITH THE EXODUS

Suddenly the old Egyptian god Aten was depicted as having real power, and being the only real god.

He is depicted as powerful sun rays with human hands at their tips.

Prior to Akhenaten's reign, the Aten was depicted as a falcon-headed man.

This relief shows Akhenaten with wife Nefertiti and three of their daughters being blessed with life from the god.

The gods publicly shamed

Egypt's missing army

Egypt's missing god

The unique mummy of Amenhotep III

The unexplained death of the 11-year-old heir

Unique pattern of sed feasts

Akhenaten's change of name & religion

The unique solo nature of the new Aten





## Major evidence for the Exodus and an Amarna link:

The old gods were all discredited and publicly shamed at the same time.  
 The Egyptian army is uniquely missing during this period.  
 Horses are depicted only in a ceremonial, not military, role.  
 Soldiers are only depicted in ceremonial roles, or as foreign mercenaries.  
 Akhenaten, even if he trained a new army, seems fearful of fighting the Hebrews.  
 Egyptian gold is uniquely lacking during this period, just as Exodus explains.  
 A new emphasis on 'Truth' contrasts with the 'false' and dark religions and gods.  
 The huge religious change was unchallenged as a 'heresy' at the time.  
 The Aten now featured as the sole nameless truly powerful god rather than as an idol.  
 The Aten featured 'hands' at the end of each ray, reflecting recent divine experience.  
 Aten's change from falcon-headed to power-disk matches the timing of the Exodus.  
 'God' terminology suddenly destroys the need for a category of 'gods' ('neter').  
 Amenhotep III died suddenly, tragically, inexplicably, referred to as 'tragic death'.  
 Amenhotep III's mummy shows a violent death, being torn apart, bloated.  
 Amenhotep III's mummy was embalmed in a unique way with much resin.  
 Amenhotep III's mummy contains bird skeletons.  
 Amenhotep III's tomb is strangely unfinished and lacking proper status.  
 Amenhotep III's tomb contained a 'hub of a fine chariot'; likely related to his death.  
 Amenhotep III was a great builder, just as the Bible indicates.  
 Amenhotep III held strangely-timed frequent 'sed' feasts to raise the spirits of the people.  
 The Bible describes the Plagues, Pharaohs and Exodus in a way that matches this period.  
 Akhenaten was the second-born heir as Pharaoh.  
 Akhenaten held a uniquely early 'sed' feast to raise the spirits of his bewildered people.  
 Amarna period 'was a reaction, not a planned revolution'; reaction to what?  
 Tiye wears royal crown demonstrating a temporary 'de facto' sole-ruler status.  
 Tiye addressed as though de-facto Queen while 2nd-born son still too young to rule.  
 Crown Prince Djhotmose died as firstborn heir, at a young age.  
 Crown Prince Djhotmose cause of death not evident.  
 Crown Prince Djhotmose buried with Tiye and Amenhotep III.  
 Evidence for a co-regency between Amenhotep III and Akhenaten is lacking.  
 Ancient historians credit this period with the link to the Exodus.  
 Moses and other contemporary Hebrews were very likely to have influenced Akhenaten.  
 Other viziers and royal personnel are thought to have been Semitic.

*See page 105 for 'secondary' lines of evidence*

**A**KHENATEN (AMENHOTEP IV) is popularly noted for his sudden enforcing of the whole population of Egypt to turn to monotheism, quite suddenly discarding the apparently discredited gods of Egypt which they had revered for centuries—hundreds of them!

Why did he do this? What cataclysmic momentous and mind-numbing event allowed him to present this as the way forward, unchallenged?

Akhenaten is widely noted for his apparent 'pacifism'... but could it be that he actually had no army for most of his reign? Was it actually destroyed in the Red Sea, as the Hebrew *Bible* says? Just think of the consequences.

The 'Amarna letters' include complaints (EA 26 & 27) from a Canaanite king that a gold statue had not arrived as promised from the royals of Egypt, and that the substitute statue lacked the lavish (solid!) gold that was expected... was this because, as the Hebrew *Bible* says in Ex 12:36, the Egyptians gave much of their gold to the Hebrews, "*stripping them*" as they left Egypt in miraculous glory? Prior to that, gold was said to be as plentiful "*as dust in the land of my brother*". Many other letters repeat unprecedented demands for reinstating the massive supplies of gold that were promised, or regularly expected, but which had evidently ceased, with no explanation given.

Akhenaten succeeded<sup>1</sup> Amenhotep III as Pharaoh, yet he was not the firstborn son. His elder brother, the firstborn 'Crown Prince Thutmose [Djhotmose]' evidently died young, probably aged about 11, without becoming a ruler. Didn't the Hebrew *Bible* say that all the firstborn in Egypt died in an act of God, in the 10th plague? It is possible with the right permissions to actually see his intact mummy, even now in the 21st century!

Debates about a co-regency of Amenhoteps III and IV still rage, despite a confident but questioned proclamation by Mohamed Ibrahim Ali, head of the *Egyptian Antiquities Ministry*, in 2014<sup>4</sup> that 'conclusive' evidence for a co-regency had been found in a 1978 dig. Doubt exists though because the 'Amen-Hotep-Huy' tomb column inscriptions they boldly dated to the 30th year of Amenhotep III still apparently have no evidence for that dating, and the tomb's occupant may have been alive well beyond year 35... for he is known to have been supervising the Gebel El Silsila quarry works through much of both reigns. The fact that the tomb features cartouches of both Amenhotep III and IV simply shows surely that Huy worked under both kings, not necessarily at the same time. This is discussed in more detail in Chapter 4.

Akhenaten featured not the actual Sun in his new monotheistic worship, but the powerful light from the sun... the rays shown with hands on the end of each, as if recognising the Creator who could literally be 'hands-on', really making powerful events happen, and should be the One they now recognised as superior to all their gods now so discredited, specifically in the 10 plagues, and the subsequent Exodus, showing them to be no-gods, all now in ruins.

There follows here a presentation of around 30 main facts (including the ones discussed later in the book), some recently discovered, to show how the Hebrew *Bible* makes the best sense of one of the most puzzling episodes in





*Wadjet, the useless cobra-headed goddess, one of the previously popular gods of Egypt and supposed protector of the Pharaoh and all Egypt; the basis of the uraeus motif which represents sovereignty.*

history. These are discussed in more detail, with additional points and references, in later chapters.

A 2016 reconsideration of the ancient Egyptian mummies from the 18th Dynasty was conducted by the *American Association of Physical Anthropologists* and published in their *Journal*<sup>5</sup>. Previous identifications of mummies relevant to our period of interest (Amenhotep III and Queen Tiye) were confirmed, with re-assessment of 'ancient DNA profiling' and CT scanning, using radiology, blood and hair identification, and molecular genetics.

### ■ THE INEFFECTIVE EGYPTIAN GODS & IDOLS WERE COMPLETELY AND PUBLICLY SHAMED, APPARENTLY QUITE SUDDENLY

An astounding change took place at the start of Akhenaten's reign as king. From the long-held esteem for and worship of up to 2,000 gods, demi-gods and demons the Egyptians changed to recognising only one, more powerful, god. How could any leader justify such a monumental change? Why would the public accept it at all?

There seems to have been no rebellion, neither by priests nor the public; no explicit theological refutation or discussion; no accusation of 'heresy' at the time. What catastrophic failure was there of the thousand gods?

Only the monumental publicly-seen failure of the old gods could have provided the political and ideological platform for such a comprehensive and historic change. Chapters 3 through 5 will look at this.

### ■ FALSENESS OF THE PREVIOUS RELIGIOUS ORDER EXPOSED

Akhenaten, though quite young, must have been deeply affected by the false-ness and ineffectiveness of the old gods, and maybe the corruption and abuse by their priests, which was specifically referred to comprehensively in one of his early lengthy inscriptions at Amarna, a huge boundary stone at the northern extremity of Amarna:

*"my oath of Truth, which is my desire to pronounce, and of which I will not say 'It is false' eternally forever.... For, as Father (Hor-Aten) liveth... priests, more evil are they than those things which I have heard unto year 4, more evil are they than those things which I have heard in the year... more evil are they than... that the king ... heard, more evil are they than which Menkheperura heard... in the mouth of negroes, in the mouth of any people."*

Going much further than public declarations of the ineffectiveness of the old gods, Akhenaten set about actually destroying almost all vestiges of them; the inscriptions, the names, the temples, the priestly employment, the support system, ... even the plural word 'gods' was wiped away permanently! Very few gods or idols escaped this action. Chapters 4 through 6 discuss more detail.

Akhenaten even changed his earlier name (Amen-Hotep) in disgust at Amun ('Amen'). Also his first child, and some others subsequently, were named with the newly respected Aten embedded in their names.

### ■ THE BIBLE HAS ALWAYS BEEN CORRECT

The many aspects of evidence relating to the Amarna period seem to me to shout out that the Exodus and the Plagues must have immediately preceded this period. Very few others have seen this link; most have invented some wild 'fringe' theories which at best have only scant suggestion of a fit with the facts.

The difference seems to be the relative trust, or distrust, of the accuracy of the Hebrew *Bible* account, and a holding firmly to the strength of traditional Egyptological chronologies which would seem, on the surface, to make the fit unlikely.

Maybe we should learn from many previous scepticisms where ultimately the sacred Scriptures have always been proven to be correct. For example, some 'experts' mocked the Hebrew *Bible*'s 50 or more references to the Hittites for many years, yet ultimately that tribe became one of the best attested tribes of all ancient peoples. The 1906 excavation by Hugo Winckler and Theodor Makridi at Boghazhoi (Anatolia) revealed 30,000 tablet fragments from the Hittite royal archives in addition to an entire city and nation of ancient civilisation. Yet before that period of rediscovery in the 19th century, there seemed to be no external or archaeological evidence for their existence. Some cited the missing evidence as proof that the *Bible* was fabricated myth.

The same also for other ancient 'Genesis' places such as Ur, Babel, Sheba and many others... doubted at one time, but supported externally later.

The highly regarded archaeologist W. F. Albright said<sup>6</sup>,

*" 'The Table of Nations' (Genesis chapter 10) remains an astonishingly accurate document".*

Henry Rawlinson concurred when he wrote<sup>7</sup> that Genesis well deserves...

*"... to be called the most authentic record that we possess for the affiliation of nations."*

The Hebrew *Bible* does refer to Waset, at Nahum 3:8 and Ezekiel 30:16 where the old Hebrew equivalent name 'No-Amon' is used, and an abbreviated 'No'. (Heliopolis is called 'On').,

The lack of specific reference to the Exodus within Egypt's own textual and archaeological history is not surprising; as they say, *"lack of evidence is not evidence of lack"*! The ancient Egyptian kings had to be 'good gods' as well as good leaders, thus it was necessary for them to be seen as conquerors, not the vanquished! The records we do have emphasise the supremacy of the king over his enemies, and reference to the festivals and offerings relating to this.

### ■ EGYPT'S MISSING ARMY

Akhenaten is noted for his apparent 'pacifism'... yet it could be that he actually had no army! Was the lost Egyptian army replaced? What evidence is there?



These pages are not part of the free preview; the 189-page book will be available shortly on iBooks, Amazon and many other outlets and formats, with an Abridged Version and later a German edition.



The Hebrew *Bible* can be shown to be the only fitting explanation for the radical actions of Akhenaten and his advisers.

#### ■ THE PASSOVER HAS BEEN CELEBRATED BY THE JEWS EVER SINCE THE EXODUS

The fact that the 'Jews' (Hebrews) have celebrated the Passover, with all its deep symbolism generated by the Exodus, ever since their escape into the Sinai wilderness around 1500 BCE (we are not debating the chronology here), surely proves that this was a *real* event and that the significant features of their annual celebration are based on solid collective experience handed down through the centuries; the 'bread of distress', the 'blood on the doorposts', the Passover ('saving') Lamb, the precise timing, the re-enactment of what happened, the bitter greens, the promise to Abraham...

#### ■ CHRISTIAN ADOPTION

This same celebration was carried forward into Christianity when the Christ himself used it as the basis of the Lord's Evening Meal (wrongly re-named 'Easter' with a massive and inappropriate pagan overlay of eggs, rabbits, and buns in many churches), to be held at exactly the same annual time, with some similar symbolism and references, especially of unleavened bread. Christ thus viewed the Passover and the Exodus as quite definitely historical.

#### ■ EGYPTOLOGY CHRONOLOGY IS NOTORIOUSLY UNRELIABLE & DEBATED

(See Chapter 6 of this book). This leaves adequate room for the above proposal; the so-called '*New Chronology*'<sup>13</sup> and especially Tim Mahoney's film *Patterns of Evidence: The Exodus*<sup>14</sup> gives a much better fit to the other evidence here presented, but I am not hung up on any particular dates; merely the circumstantial evidence.

*One of many bricks that have been found, bearing the cartouches of Amenhotep III and clearly comprised of straw as well as mud.*



Map of the area relevant to the Amarna Letters showing some of the place names mentioned





## Chapter 2

# THE AMARNA LETTERS

Egypt's missing army

Egypt's missing gold

The tragic death of the previous Pharaoh





## Preview

The 'Amarna Letters', or Tablets, feature extremely prominently the total ***lack of an Egyptian army*** specifically at the time of the start of Akhenaten's reign, and evidently for some years after that.

Also prominent on a huge number of the pleading letters is the almost ***total lack of gold gifts*** which had previously been abundant during the reign of Amenhotep III.

Mention is also made of the ***"tragic loss" of the previous Pharaoh*** (Amenhotep III), accompanied by great grief.

Letters written to the mother of an evidently too-young new Pharaoh indicate a sudden and unexpected death of the previous Pharaoh, and an unprepared successor. This fits too with the situation where the intended successor, ***the firstborn son, was not in a position*** to take up rulership.

When added to the separate evidence that Akhenaten was in fact the ***second-born son and secondary heir***, and that he famously viewed the ***gods as useless***, actually taking the unprecedented political step of ***dismantling virtually the entire discredited god network***, as well as evidence that ***his father's death seems extremely violent*** and also possibly water-related, the conclusion powerfully supports the Exodus account.

***The startling facts, context and subjective perspectives revealed in the Amarna Letters can surely be explained by the sequence of events outlined in considerable detail in the book of 'Exodus' in Hebrew Scripture.***

**T**HE AMARNA LETTERS, or Tablets, are cuneiform clay tablets all found in, surprisingly enough, a room called 'The Room of the Records of the Palace of the Pharaoh' (a plaque reading this way is in the *Museum of Fine Arts, Boston*) amid the ruins of an ancient desert city in remote middle Egypt. That city was never actually called Amarna; that title dates back only to the 18th century when an explorer coined the site name based on a local tribal name, Beni-Amran and a nearby village known as Et Til el Amarna. The original city name, from the second millennium BCE, was Akhet-Aten; we shall refer to it as Akhet or Amarna to avoid confusion with the similar word Akhenaten, the personal name of its king and builder.

There are 382 tablets in various collections, primarily in the *British Museum* (95), Berlin (203), Cairo (50), Paris *Louvre* (7), and others held privately.

The letters were almost all written by relatively minor subordinate kings or vassals of the Levant (Mitanni, Hatti, Jerusalem, Beirut, Byblos, Syria (*Assyria*), Phoenicia, Palestine and Babylon) to Akhenaten; a few were written to his father Amenhotep III, and one or two to Queen Tiye, the mother of Akhenaten and wife of Amenhotep III. Some were written by Akhenaten, but most of these were never sent. The tablets would have been delivered to or from Egypt mostly by human messenger, the original 'E' mail!

The language is mostly a 'quaint and archaic'<sup>1</sup> Akkadian cuneiform, using many words and expressions which were not in common usage at the time, but reflected an older manner, with some East Semitic endings and in-fixes.

They have been numbered, originally around the year 1915 by Knudtzon, a Norwegian Assyrian scholar. The numbering generally features two sections; the 'foreign powers' in geographical origin, counter-clockwise from Babylon [1-14 is Babylonia; 15-16 Assyria; 17,19-30 Mitanni (Syria); 31-32 Arzawa (Turkey); 33-40 Alasia (Cyprus); 41-44 Hatti (Turkey)] followed by the Syrian and Palestine vassal state letters and inventories numbered from North to South, with some recognition of chronological order where this can be determined. The prefix 'EA' represents 'El Amarna', strangely enough!

Amazingly, the letters were almost all found in 1887 by a peasant woman scratching in the ancient Amarna earth for some '*sebakh*' to fertilise her garden. At the time, no-one thought they had any worth; some thought they were forgeries, and she parted with them readily for the equivalent of ten pence.

The importance of the letters has increased with the years and new discoveries; they can now be viewed as "one of most valuable collections in world."

Translating the letters began with *Percy Handcock* 1920 (out of copyright), and *Mercer's* English in 1939, including 12 additional letters; then *Moran & Albright* when in 1948 they originally produced a part work; then *Moran* in French in 1987; also *Rainey and Zipora Cochavi* (1989 & 1996) in Hebrew, French and English, and *Moran* in English 1992.

For a comprehensive translation of the letters, and scholarly background and detail, see *William Moran, 'The Amarna Letters'* (in English, 1992) published by *The Johns Hopkins University Press*.



*A typical Amarna Letter of which 382 have been found, to date.*

*Most of them refer to the total lack of Egyptian army, as well as the lack of gold which had previously been shared profusely.*



## Matching verses from the Hebrew *Bible*:

### EGYPT'S MISSING ARMY:

The Scriptures state that the entire military brigade that chased the Hebrews across the Red Sea perished in their entirety, even the Pharaoh himself:

**Exodus 14:4, 7, 9, 17, 18, 23, 25, (and especially verse 28) & 15:4**

*"Pharoah... will chase after them... all his army..."*

*"He took 600 chosen chariots and all the other chariots of Egypt..."*

*"all the chariot horses of Pharoah and his horsemen and his army..."*

*"Pharoah and all his army, his war chariots, and his horsemen..."*

*"all Pharoah's army, his war chariots, and his horsemen... into the sea."*

*"wheels off their chariots so they were driving them with difficulty..."*

*"The returning waters covered the war chariots and the horsemen and all of Pharoah's army who had gone into the sea after them. Not so much as one among them was allowed to survive."*

*"Pharoah's chariots and his army He has cast into the sea, his finest warriors have sunk into the Red Sea."*

Also **Psalms 136:15** states that this included the Pharaoh:

*"He shook off Pharoah and his army into the Red Sea... He struck down great kings... He killed mighty kings..."*

... thus there was not an army remaining in Egypt, and Amenhotep III died tragically, his body mutilated by his mode of death in the sea.

### EGYPT'S MISSING GOLD:

The Scriptures state that the Egyptian people voluntarily gave their gold and silver to the departing Hebrews; (**Exodus 11:2,3 also 12:35,36**)

*"all the men and women should ask their neighbor for articles of silver and gold... Moses had become highly esteemed in the land of Egypt among Pharoah's servants and the people."*

*"the Israelites.. asked the Egyptians for articles of silver and gold as well as clothing. ... they gave them what they asked for, and they stripped the Egyptians"*

### EGYPT'S MISSING FIRSTBORN SUCCESSOR PHAROAH:

The Scriptures state specifically that the Egyptian successor prince, being the firstborn son, was killed in the tenth plague; (**Exodus 12:29**)

*"Then at midnight, Jehovah smote all the firstborn in Egypt, from the firstborn of Pharoah that sat on his throne to the captive..."*

## A small selection, showing the fit with Exodus

See especially **Letter EA29** by Tushratta the king of Mitanni; the condolences for the sudden death of the previous Pharaoh, who is said to have "gone to his fate". It reads: *"When my brother went to his fate it was reported. When I heard what was reported... I grieved, saying, "Let even me be dead, or let 10,000 be dead in my country, and in my brother's country 10,000 as well, but let my brother, whom I love and who loves me, be alive as long as heaven and earth. I didn't sleep, I didn't eat any food, I didn't drink any drink."*

**Letter EA26** is a letter written to the widow of the dead Pharaoh, Queen Tiye, as though she were in charge while a new young son is not yet fully effective as the next Pharaoh.

**Letters EA29** and many others refer to the highly remarkable and relevant lack of gold in that period; whereas the gold gifts had previously been profuse under the leadership of Amenhotep III, there is at best a minimal presence of gold in the supplies sent to the claimants.

**Letters EA114, 251** and many others accuse Akhenaten of 'negligence', many of them speaking of false promises or total military or political inaction on his part.

**Letters EA 125, 206** and many others speak of archers, garrisons, soldiers or commissioners being promised, but that the supplicants must 'guard themselves' in the meantime.

**Letter EA 126** and others refer to earlier times of plenty with Amenhotep III.

**Letter EA 272** and many others describe the war developments with the Apiru (Hapiru/ Habiru).

**Letter EA 318** and others talk of a coalition with the Apiru; the 'Suteans and robbers' as well as whole communities who voluntarily joined them, or surrendered at their threat.

**Letter EA 254** hints at a certain cynicism on the writer's part, with gushing, quite evidently false, humility and subservience to the Pharaoh. EA16 also, from Assur-Uballit, is quite cheeky, even scandalous, in demanding more gold as a gift.

**Some letters** relate to the reign of Amenhotep III, specifically around the start of his 30th yr [EA17, 19, 20, 21, 24, 25, 23]: others relate to the first year of King 'Tut', after Akhenaten's reign of over 16 years.

Previous Egyptology authors of the last 150 years, both scholarly and otherwise, have either delved deep into the Akkadian grammar and technical aspects of the Letters or proposed quite loose fitting hypotheses regarding Joseph, Moses and other characters. There is now a need to step back and review the whole corpus of evidence, increased wonderfully as it has been in recent years with new finds, DNA analysis and tomb exploration... especially to compare the letters with the original account of the Exodus in the book of that same name. The fit is amazing.



These pages are not part of the free preview; the 189-page book will be available shortly on iBooks, Amazon and many other outlets and formats, with an Abridged Version and later a German edition.



## Here is a part paraphrase in English of those Amarna Letters that have more relevance and context to Akhenaten's handling of international affairs:

*I have generally used William Moran's<sup>1</sup> first two lines of heading, to assist in further reading from his translations and extensive notes.*

### EA 7

**Babylon king Burna-Buriash to Amenhotep IV**  
(‘Naphurure-ya’);

#### **Most of the gold is missing**

“My brother should make a personal check, then he should seal and send it to me; certainly my brother did not check the earlier shipment of gold; when I put the 40 minas of gold into the kiln **not even [10?] I swear appeared.**”

### EA 8

**Babylon king Burna-Buriash to Amenhotep IV**

#### **Merchants murdered!**

“Canaan is your country...in your country **I have been despoiled... bring them to account** and make compensation... put to death the men who put my servants to death.”

### EA 9

**Babylon king Burna-Buriash to Amenhotep IV**

#### **Lack of gold!**

“From the time my ancestors made a mutual friendship they sent beautiful gifts and refused no request; my brother now sent me 2 minas of gold as my gift.. now if gold is plentiful send me as much as your ancestors sent, but if it is scarce, send me half. **Why have you sent me just two minas of gold?** At the moment my work on a temple is extensive.”

### EA 10

**Babylon king Burna-Buriash to Amenhotep IV**

#### **Is this really gold?**

“I am one for whom nothing is scarce, and you are one for whom nothing is scarce. As for the 20 minas of gold sent here, it was not all there; when they put it in the kiln **not 5 minas of gold appeared, and when it cooled it looked like ashes...** was it identified as gold? ... friends with each other...”

### EA 11

**Babylon king Burna-Buriash to Amenhotep IV**  
(‘Naphurure-ya’)

#### **Egyptian royal parent mourned, and we need more gold please!**

“... of your **father had been mourned**, I sent Hua my messenger and an interpreter to you. I wrote saying ‘a daughter of the king who was once taken to your father; let them take another to you. And **you replied saying “... my father was mourned** ... that woman ... she died in a plague ... wrote saying ‘that woman may be taken.’” ’ ”

“After **your father sent here much gold, what was more lavish than this**, so in the palace of my ancestor what was missing? That neighbouring kings may hear it said ‘the gold is much; among the kings there is brotherhood, amity, peace and friendship’. ... As soon as possible let them take to me much gold that is yours alone; let them take to me much gold! By the end of this year I wish to bring the work to completion.”

### EA 16

**Assyria king Ashur-Uballit to Amenhotep IV**

#### **“Gold is as dust.. but where is it?”**

“I send as your gift a beautiful royal chariot and 2 white horses, and a seal of lapis lazuli.”

“Is such a present that of a Great king? Gold in your country is dirt; one simply gathers it up. **Why are you so sparing of it?** I am engaged in building a new palace; send me as much gold as needed for its adornment. ... When my ancestor Assurnadinahhe wrote to Egypt 20 talents of gold were sent to him... and when the king of Hanigalbat wrote to your father in Egypt he sent 20 talents of gold to him. I am the equal of Hanigalbat but you sent me [...] of gold and it is not enough... If your purpose is graciously one of friendship then send me much gold, and this is your house.

*It is essential to read at least these abbreviated Letters to appreciate the loss of the Egyptian army and gold.*



*The following two letters are strange, in apparently complaining to Amenhotep III about his gold; it could be that by the time the gold arrived in Canaan, Akhenaten was actually the king, or that the comprehensive giving of gold to the Hebrews had already happened.*

### EA 20

*Mitanni king Tushratta (Queen Tiye's father) to Amenhotep III ( 'Mimmureya');*

#### *It doesn't look like gold*

"My messengers will bring [his] wife to my brother and when they show her to my brother he will note this; she has become very mature, and she has been fashioned according to my brothers desire."

"With regard to the gold that my brother sent, I gathered all my foreign guests ... they wept very much, and said 'are all these gold'? They do not look like gold. In Egypt, gold is more plentiful than dust; besides, my brother loves you very much; but if there be someone whom he loves then he would not give such things to him."

"My brother will consider whether I was somewhat distressed or not. "

### EA 24

*Mitanni king Tushratta to Amenhotep III; written in Hurrian language*

#### *Some gold & ivory statues please*

"One more thing I wish to say; and may my brother heed it. The things that Artatama my grandfather did for your father are [...] and with just a single dispatch of mine I have done 10 times as much; ... thus shall I deal loyally with my brother; thus I shall be most loving."

"And for the horses (that I sent) **my brother did not reward me with gold the way my forefathers were rewarded**; my brother has not given me the equivalent of what he gave my father. May my brother make me rich in respect to the kings, my vassals, and other lands, with much gold. ... May my brother make a solid gold image of his wife, my sister. Also I have asked for a solid gold image of my daughter; I know my brother loves me very much! – from his heart. But I know that gold is very plentiful in his land. May he not distress my heart. Maybe he could also make an ivory image, as I shall speak to my goddess Sauska of Nineveh."

"So it should be; "This molten gold image is Tadu-Heba daughter of Tushratta the Lord of Mittani whom he gave as wife of Mimmureya the Lord of Egypt. Mimmureya commissioned this molten gold image and full of love sent it to Tushratta."

### EA 26

*Mitanni king Tushratta to Tiye, widow of Amenhotep III ( 'Mimmureya')*

#### *Missing gold statues*

This important letter hints strongly that Amenhotep III has died, hence the letter is written to his widow Tiye, and shows strong disappointment that the young new king Naphureya (Akhenaten/Akhenamun/Amenophis IV), the second-born son of Tiye, has **sent statues of wood instead of solid gold**.

*This letter has a note that it arrived at Waset, in "Year 2" (rather unclear, but now accepted), and uses the throne name of Akhenaten (Neferkheperure). See page 108 of this book for more detail and an illustration.*

**"To Tiye, the mistress of Egypt:** from Tushratta the king of Mittani... **For your household, for your son**, may all go well. For Tadu-Heba my daughter, your daughter-in-law, may all go well."

"You are the one that knows that I myself always **showed love to Mimmureya your (late) husband** and Mimmureya on the other hand always showed love to me. And the things that I would write and say to Mimmureya your husband and the things that Mimmureya on the other hand would always write to me and say, you are the one who knows much better than all the others the things that we said to one another. No one else knows them as well."

"And now are you yourself said to Keliya, 'say to your Lord, "Mimmureya my husband always showed love to your father, and maintained it for you. He did not forget his love for your father and he did not cut off the embassies that he had been accustomed to sending one after the other. And now you are the one that must not forget your love for Mimmureya. **Increase it for Naphureya (Akhenaten)** and maintain it for him. **You must keep on sending 'embassies of joy' one after the other; do not cut them off.**"

"I will not forget the love for Mimmureya your husband. More than ever before, at this very moment, I show 10 times - more love to Naphureya, your son. You know the words of Mimmureya your husband, **yet you did not send all my greeting gift that your husband ordered to be sent to me. I had asked your husband for statues of solid gold**, saying, 'May my brother send me as my gift, statues of solid cast gold and genuine lapis lazuli'. But Naphureya **your son has sent plated statues of wood. With gold being as dust in your son's country, why have they been such a source of distress** that he has not given them to me? Is this love? I had said, Naphureya my brother is going to treat me 10 times better than his father did". But now he has not given me even what his father was accustomed to give."

"Why have you not exposed before Naphureya the words that you yourself, with your own mouth, said to me? If you do not expose them before him, and you keep silent, can anyone else know? Let Naphureya give me statues of solid gold! He must cause me no distress whatsoever; let him treat me 10 times better than his father did, with love and evidence of esteem."



**EA 27*****Mitanni king Tushratta to Amenhotep IV******More missing gold statues & gold supplies***

"Say to Naphurureya the king of Egypt, my brother, my son-in-law, whom I love and who loves me; thus Tushratta, great king, the king of Mitanni, your father-in-law, who loves you, your brother. For me all goes well. For you may all go well. For Tiye your mother, for your household, may all go well."

... "My brother said this, "Just as you always showed love to my father Mimmureya so now show love to me. After my brother is desirous of my love, shall I not be desirous of my brother's love? At this very moment I show you 10 times more love than I did to your father!"

"And your father Mimmureya, said this on his tablet; (when Mane brought the bride price, thus spoke my brother) "These goods that I have now sent are nothing, and my brother is not to complain. I have sent nothing. These goods that I have now sent you, I have sent to you with this understanding that, when my brother hands over my wife whom I have asked for, and they bring her here and I see her, then I will send you 10 times more than this."

"I also asked your father Mimmureya for statues of solid cast gold, one of myself and the second statue, a statue of Tadu-Heba, my daughter, and your father said, "Don't talk of giving statues just of solid cast gold; I will also give you ones made of lapis lazuli. I will give you along with the statues much additional gold and other goods beyond measure."

Every one of my messengers that were staying in Egypt saw all the gold for the statues with their own eyes. Your father himself recast the statues in the presence of my messengers, and he made them entirely of pure gold. My messengers saw with their own eyes that they were recast, and they saw with their own eyes that they were entirely of pure gold."

"He showed much additional gold, which was beyond measure and which he was sending to me. He said to my messengers, "See with your own eyes, here the statues, there much gold and goods beyond measure which I'm sending to my brother", and my messengers did see with their own eyes!"

"But **my brother has not sent the solid gold statues that your father was going to send.** You have sent plated ones of wood."

"Yet there is nothing I know of in which I have failed my brother. Any day that I hear the greetings of my brother, that day I make a festive occasion."

"May my brother send me much gold. And with many goods may my brother honour me. In my brother's country gold is as plentiful as dust; may my brother cause me no distress."

**EA 29*****Mitanni king Tushratta to the son of Amenhotep III******Mourning for tragic death of Amenhotep III (Mimmureya)***

"Mimmureya sent his messenger and put before me 7 sacks full of gold, and 1 ingot of gold weighing 1000 shekels. Plus Mimmureya your father made ... exceed, out of love."

Because he sent him promptly, he did not have the statues brought to me, but everything else was limitless. Thus Mimmureya, your father, did not permit that in any matter, even one, distress be caused to me."

"When **my brother Mimmureya went to his fate it was reported.** When I heard what was reported, nothing was allowed to be cooked in a pot. On that day I myself wept, and I sat on that day I took neither food nor water; **I grieved, saying, "Let even me be dead,** or let 10,000 be dead in my country and in my brothers country 10,000 as well, but let my brother whom I love and who loves me be alive as long as heaven and earth."

"But when they said that the oldest son of Mimmureya and Tiye is exercising the kingship in his place, then I spoke; 'Mimmureya my brother is not dead! His son must be ruling in his place; nothing is going to change from the way it was before."

"But when my brother (Naphurure-ya) first wrote to me, **my brother sent me statues made of wood! When I saw the gold that Mimmureya himself had promised, that it was not gold and that it was not solid,** then I was in greater pain than ever. I became angry and very hostile."

"Please now enquire carefully of your mother about the words that your mother herself spoke. I asked for statues of solid chased gold, and the object of my desire you have not sent. Should I be confident in you?"

**EA 33*****Alashiya (Cyprus) king to Pharaoh (Amenhotep IV ?)******A new king in Egypt***

"To the king of Egypt, my brother: message of the king of Alashiya, your brother; for me all goes well. ... **I have heard that you are seated on the throne of your father's house.** You said, "Let us have transported back and forth **gifts of peace.** I have heard the greeting of my brother and ... have transported to you 10 talents of fine copper."

***"In my brother's country  
gold is as plentiful as dust;  
may my brother cause me no  
distress"***

These pages are not part of the free preview; the 189-page book will be available shortly on iBooks, Amazon and many other outlets and formats, with an Abridged Version and later a German edition.



### The Bible as reliable history:

Yves Bonnefoy, in the great 2-volume work  
*Mythologies*, Vol.1 p184, says:

*"[The Bible] constitutes a mine of information about all aspects of the West Semitic religions, including those foreign to the religion of Israel. This mine has still been exploited only sporadically and somewhat tendentiously, that is to say solely or almost solely from a biased point of view."*

### What the Bible says about the Exodus

HERE FOLLOWS here a concise précis of the Hebrew Bible account. (See especially the *Tanakh* version of the Exodus, published by *The Jewish Publication Society*; and the *Interlinear Hebrew-English Old Testament*, Kohlenberger, published by Regency Reference Library).

[Genesis 15:7] "I am Yahweh who brought you (Abram) out from Ur, to assign you this land as your possession."

*God's promise to Abram for the Promised Land, a unique land of topographical extremes.*

[Genesis 22:17] "I shall surely bless you ... and your seed... your seed will take possession of the gate of your foes."

Exodus 1: 6 "Eventually Joseph died, and also all his brothers and all that generation. And the sons of Israel became fruitful and multiplied, becoming exceedingly numerous, so that the land became filled with them. In time there arose a new king who did not know Joseph.

*Note that Joseph belongs to an earlier generation, well before the Exodus.*

1:13 the Egyptians made the sons of Israel slave under oppression. They kept making their life bitter with hard slavery at mortar and bricks ... and every form of slavery.

*This new Pharaoh is likely to have been Amenhotep III, who reigned for 38 years. Exhibits of actual bricks from this period can be seen in the Met Art Museum, New York also the British Museum.*

1:15 king of Egypt said to the Hebrew midwives ... if it is a son, you must kill it ... however the midwives feared the true God and they did not ...

1:22 Pharaoh commanded all his people ... cast every newborn son into the River Nile ...

2:1-10 Levi ... woman became pregnant ... concealed in ark of bulrushes ... his sister kept watch ... Pharaoh's daughter came to bathe with her female handmaids ... she felt compassion ... 'this is one of the Hebrews' ... 'call a Hebrew nurse' ... he became a son to Pharaoh's daughter ... called him Moses

*Moses was raised within the innermost chambers of the royal household; his spiritual influence must have been felt by most of the royals. They evidently knew he was a Hebrew, from the start.*

3:2-8 "(to Moses, with the sign of the burning bush) I have seen the affliction of my people in Egypt; I have heard their outcry; I am going to deliver them out of the hand of the Egyptians to bring them to a land flowing with milk and honey, to the land of the Canaanites..."

*Exodus 23:28-30 indicates God's intention to gradually drive out the Canaanite tribes from the 'Promised Land', rather than kill them.'*

3:15-20 "God said, 'This is what you must say to Pharaoh, 'Yahweh' has sent me to you ... this is my name forever ... I shall strike Egypt with my wonderful acts'"

*The Name of God is featured prominently in these chapters; a Name provided by Himself, with a very powerful meaning.<sup>1</sup>*



5:16 no straw is given to the servants; they must gather their own straw and make bricks, and are beaten also

6:7 "I shall indeed take you to me as a people, and I shall prove to be God to you."

7:7 Moses was 80 years old and Aaron was 83 when they spoke to Pharaoh.

7:19 (Plague 1: Nile becomes blood) for 7 days.

8:2 (Plague 2: frogs everywhere)

8:16 (Plague 3: gnats everywhere)

8:21 (Plague 4: gadflies in all the land) Egypt priests acknowledge 'it is the finger of God!'

9:3-7 (Plague 5: pestilence on the field animals of the Egyptians only) Pharaoh sees the distinction.

9:8 (Plague 6: boils and blisters on Egypt's men and beasts)

9:16 God taunts Pharaoh 'for the sake of showing you my name and power' ... are you still haughty?

9:18-21 (Plague 7: hail and rain only on selected Egyptian stock)

10:4 (Plague 8: locusts strip the shrubs and vegetation)

10:22 (Plague 9: dense darkness in Egyptian areas and homes for three days)

11:4 (Plague 10: death of [male] firstborn except those with blood on lintels ['passover'])

12:2 [New Jewish calendar started] [Passover instructions given; blood, hyssop, lamb, unfermented cakes and bitter greens]

12:12 "against all the gods of Egypt I shall execute judgements. I am Yahweh."

12:29-36 firstborn are struck ... a great outcry among the Egyptians ... 'send them away in haste as we are all dead men' ... they stripped the Egyptians (of gold, silver and clothing)

12:40 Israel had lived in Egypt and Canaan for 430 years; it came about at the end of the 430

*It is possible to calculate exactly the time of the Exodus, by assembling the various periods stated precisely in Scripture . See Chapter 6 in this book.*

*See Chapter 5 in the full length book for a discussion on how each plague related to the shaming of Egypt's gods.*

*Most of the Israelites evidently lived in the north of Egypt, although many will have been enslaved in households throughout the land. Almost all of the plagues did not affect the Israelites.*

*Hyssop is a symbol of humility.*

*The wine of later Passovers is a symbol of the blood used at this time, to mark the door lintels.*

*See the Amarna Letters for many references to the lack of Egypt gold in years following the Exodus.*

*Abraham crossed the Euphrates into his land of promise in 1943 BCE, according to Bible chronology.*

years, on the very day. ... this day is for observance throughout the generations.

12:48 [circumcision begins]

13:3 "Remember this day ... mighty hand freed you"

13:17 "God did not lead them by the way of the Philistines lest they get afraid and turn back ... he led them via the wilderness and the Red Sea, in battle formation."

13:19 Moses was taking Joseph's bones with him ... they went via Succoth and Etham at the edge of the wilderness.

13:21-22 "Yahweh went ahead of them in a pillar of cloud by day and a pillar of fire by night"

14:2-4 route turns back via Pihahiroth, Migdol, Baalzephon. Pharaoh chases, thinking Israelites are confused and lost.

14:6 Pharaoh made 600 best war chariots and all the others ready together with his warriors and he took his people with him.

14:20-21 the night was lit up showing a light-bearing cloud on one side and intense darkness on the other ... the sea is parted.

14:23-25 Pharaoh's army chases into sea after the Israelites; the wheels come off the chariots; the Egyptians begin to say 'Yahweh certainly fights against us'

14:28 "not one of them remained" [Psalm 136:15]

15:1-21 [victory song]

12: 37 "and a vast mixed company also went up with them, as well as flocks and herds."

32: 4 Aaron supervises the making of a solid gold calf [Deut 2:14] "that whole generation of men of war perished from the camp (of Israel)."

[Numbers 14:34] the Israelites wander for 40 years.

[Numbers 21:3] The Israelites conquer Canaan (but fail to subdue the entire land).

[1 Kings 6:1] Solomon's temple began to be built 480 years after the Exodus (in Solomon's 4th year of reign).

[Psalm 105:27-44] Summary of Exodus and gradual settling of inheritance.

*This is the start of the Israelite nation as a unified religious tribe. Before this, they were a devout family who had prayed to YHWH as their 'Most High' God, as at Genesis 14:22*

*The route taken by the Israelites is reasonably precise in the account.*

*We read that Pharaoh brought together virtually all of his combined forces, and suffered a total loss.*

*Pharaoh dies; see also Psalm 106:11, "not one of them was left."*

*Huge amount of gold used to make a gold calf, also later a large tabernacle made of huge quantities of gold and silver, along with altar utensils.*

*'men of war'; see Chapter 8 of this book regarding the 'Hapiru' (Apiru).*

## Chapter 4

# THE SHAMED EXODUS PHAROAH

Amenhotep's exceedingly high status

How he was shamed after the Exodus

Amenhotep's unique mummy

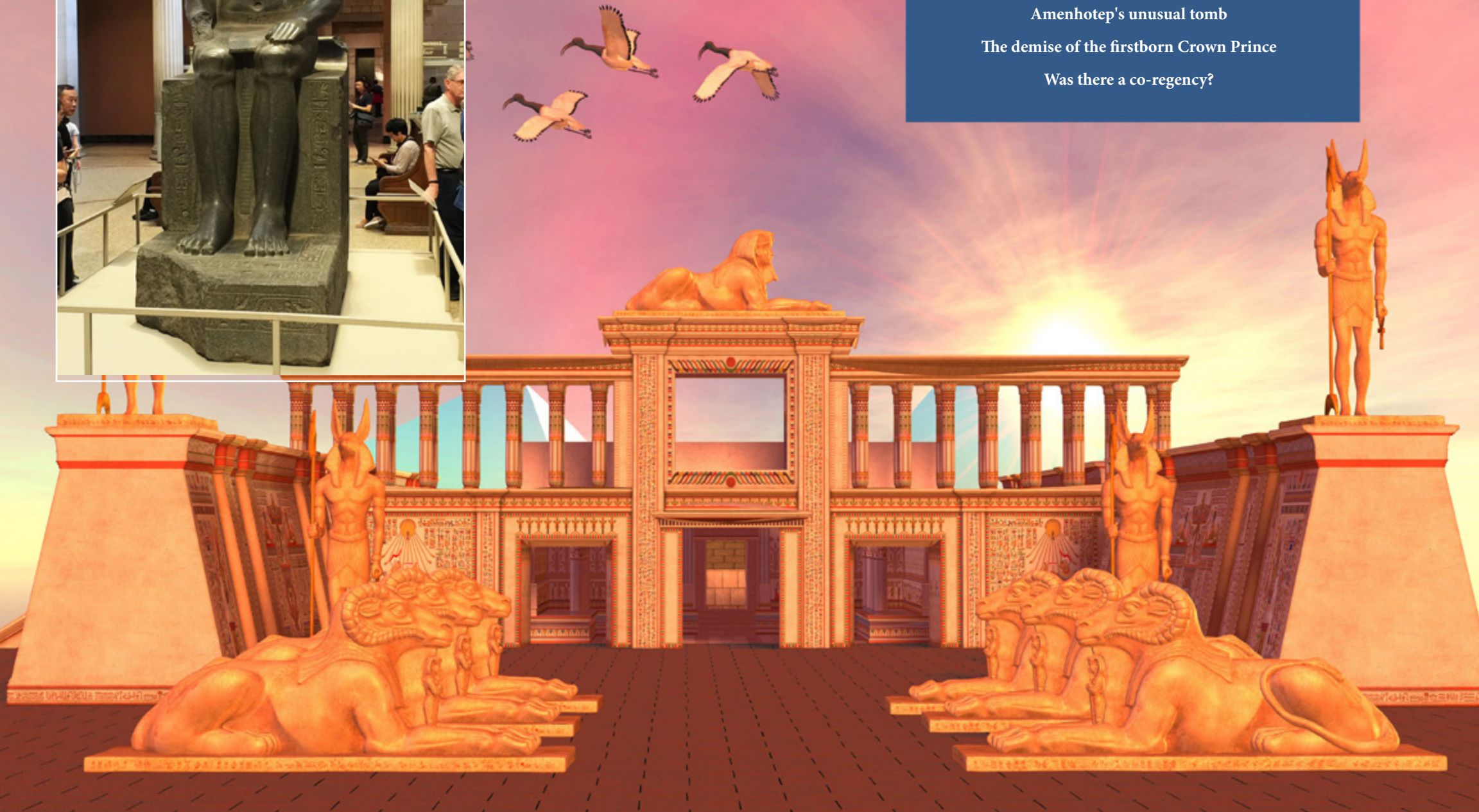
Amenhotep's unusual tomb

The demise of the firstborn Crown Prince

Was there a co-regency?

*Top:*

Statue of Amenhotep III as  
the centre-piece in the main  
lobby of the Metropolitan Art  
Museum, New York.





## AMENHOTEP III'S SUPREME STATUS

**A** MENHOTEP III 'the magnificent' had been officially considered to be a living manifestation of the creator god Ra (Re), particularly in his manifestation as the sun's disk, Aten, and hence was a living embodiment of all the gods of Egypt, their 'living image' on earth... there were multiple images of almost all the gods in the likeness of this great king, also hundreds of lioness-headed black Sekhmet statues holding the *ankh* and featuring the sun; and several kilometres of sculptures of the king in animal form, such as andro-sphinxes, criosphinxes, rams, jackals, lions and even falcons, vultures, and serpents, which guarded the avenues leading to his temple complexes. The inscriptions, style, and iconography indicate that most of this sculpture was prepared before the king's 30th year, in preparation for his jubilee that year. Amenhotep III also took on the role of Ptah, creator of the gods as defined in the Memphite Theology, gathering the images of all the gods and uniting with them himself as part of his jubilee celebration and deification.

*A fine statue of Pharaoh Amenhotep III currently displayed in the Baltimore Museum.*

Several sculptures celebrating a deified Amenhotep III, datable by their unusual style, were produced also after that first jubilee. For example, a remarkable quartzite statue of the king from the Luxor temple and now on display in the 'Cachette' gallery of Luxor Museum, depicts him in the 'rejuvenation' or 'deification' style of his last decade. With the powerful body of a younger man and ultra-large eyes that cunningly heighten the effect of his supposed youthfulness, Amenhotep III wears a kilt with uraei and falcon feathers. The statue is essentially a representation of the king as the solar deity, and is named: *"Ruler of the Nine Bows, Dazzling Aten of all lands, whose Uraeus illuminates the Two Banks"*. It was set up in his Luxor temple and was no doubt the centre-piece of Amenhotep III's cult there, just as other statues of the deified king in many different forms and scales were set up at this time in all the major religious centres, most of them in sparkling quartzite, a stone fittingly associated with a sun god.

British Museum EA 2275 in black steatite, depicts Amenhotep III in a long pleated kilt with an elaborate sporran holding a heqa-sceptre. The wide belts, sporran and looped sashes, the cords with papyrus umbels, are all representative of the 'deification' style of the king's later years.



Amenhotep was noted especially for his unprecedented building schemes, whereas his predecessor Amenhotep II had been noted for his military conquests. This too fits with the *Bible's* accounts of this great 'Exodus' Pharaoh.

His people may well also have noted that Amenhotep III rarely went on any international diplomatic missions; he evidently only went to Sidon once, and maybe took no other trip into Canaan during his long kingship. The Amarna letters indicate a very high level of respect for him and his massive army, as well as for his abundant and generous gifts of gold, of course!

## HOW HE WAS VIEWED AFTER THE EXODUS

What an emotional conflict Akhenaten must have had, regarding his late father; on the one hand, viewing him as blasphemous in his highly active support and embodiment of the 'false' gods, yet recognising his major achievements and representation of Aten, albeit in an earlier composite form.

Publicly for a while at least, there was likely to have been underlying resentment of, and disappointment at, Amenhotep III's kingship with its evident loss of the entire army, and national pride, so it is understandable that we do find Akhenaten's attempts to restore a rather better posthumous view of his father especially as a 'god' in later Amarna years.

Amenhotep III's posterity does seem to have been in some disgrace, as many later kings used Amenhotep III's huge funerary temple as a ready source of 'instant' statuary.

Rameses II removed six Amenhotep III granite statues while adding to his famed Luxor temple, and even had his predecessor's distinctive facial features replaced with his own, including notably his thinner lips ... at least one of the seated colossi in his 'Ramesseum' funerary temple had been re-carved in this way. Even the famous fallen granite colossus is thought to be actually Amenhotep III, not Rameses. Also, Merneptah, a son of Rameses II, adapted many Amenhotep III statues with his own cartouche. Massive limestone figures of Amenhotep III with his associated gods were moved to Merneptah's funerary temple, which was itself largely made up of blocks re-used from Amenhotep III buildings. What disgust they seem to have had for his memory!

The following pages indicate other ways that show a surprisingly inglorious perception of the people's late king, at the time. His mummy was especially badly treated, and his tomb.

*Many statues of Pharaoh Amenhotep III were later re-modelled to depict Rameses II.*

